THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."—PAUL.

No. 28, Vol. XXII. Saturday, July 14, 1860. Price One Penny.

POPULAR VENERATION FOR THE DEAD.

BY ELDER JACOB GATES.

"Woe unto you, for ye build the sepulchres of the prophets, and your fathers killed them."—CHRIST.

There seems to be something in the very nature of man which strongly prepossesses him in favour of that which is past or ancient, while the present passes unheeded with the great mass of mankind, until it becomes venerable by age and sacred to succeeding generations through the lapse of time. Inasmuch as this is the case, it may not be amiss to speak of things past, things which have been, and things which should claim the highest attention and the first place in the history of modern discoveries. If age gives a truth or a fact any importance, or strengthens its claims upon the credulity of this generation, then the one of which I have to speak is second to none. Its facts have long since been admitted, and its date is from the beginning of time.

The present seems to be an age of discoveries, and each one seems anxious to contribute something by way of filling up the great volume of time. All succeeding generations from the beginning have had their great men, most of whose names have been transmitted to posterity. Many of them have been a beacon of light for the wayward sons of humanity, and have been rewarded with contumely, or died as martyrs to their own intrinsic worth, or were left neglected, alone to enjoy the light and truth of which they were made the repositories. But posterity, fond of the past, do them better justice. They call up the names of their progenitors, and chronicle them among the great. They write their epitaphs in letters of gold. From thence their names become associated with the deified ones of the past.

I will mention a few of those illustrious dead whose names are sacred, and whose characters rank high among the holy ones. Having but little knowledge of the world before the flood, we will begin with Noah, Abraham, Isaac, Jacob, Moses, and the Prophets Isaiah, Jeremiah, and Ezekiel, and Christ and his Apostles. These men were all despised in their own day, as well as the sacred truths which they taught. Still they held that knowledge, and power to impart the same, which reached beyond the utmost stretch of human wisdom; and, strange to tell, they had little or no reputation with their cotemporaries or in their own country. Time has done for them that which they could not do for themselves. They had little attractions for the age in which they lived. The truths which they taught, although they involved the fate of a nation or the world

at large, were considered fables. The doctrines they offered to the people were looked upon as seditious and as destructive to human happiness and the peace of society. At the same time, the fathers, who had long since slumbered with the dead, were quoted as oracles. Their names were venerated, their tombs garnished, and their very dust made sacred by the lapse of time. The living age kill the living Prophets, and venerate the dead ones. Thus have the great truths, which are so important to man's best interests, been lost or taken from among men.

In 1492, a new world was discovered by Christopher Columbus, a native of Genoa, one of those few that the world has produced when some important event was to transpire. His cotemporaries laughed him to scorn, and looked upon him as being wild and enthusiastic in believing that a continent lay spread out in the Western Ocean, inviting to its bosom the sons of men. But that Spirit which first inspired his soul guided his frail bark across the broad Atlantic, until his long cherished hopes were realized, and he was rewarded with the satisfaction of knowing that he was right.

Ages after ages rolled away, with their events noted in time's great volume, until its history opened upon the nineteenth century. This new world had taken the name of America, and was a precious land above all others, as it regards its soil and productions and minerals. But more valuable was it for the precious truths of heaven hid in its bowels by the command of the Lord, and which once inspired the bosom of Prophets and Apostles. A seal was set upon the treasures of knowledge that once animated and inspired the being of an entire nation. Silence reigned and held her strong dominion over the past, and mystery seemed to brood over the new world. It is true there were monuments in this new world which plainly indicated that art had there once swayed her sceptre over physical nature, and the very footprints were visible of a once powerful, intelligent, and highly-refined people. But where was their history?—where were chronicled the deeds of their renowned ones—the tale concerning their wars and the reign of their kings? From whence came this people that have lived, and reigned, and have gone, leaving evidences of their power and greatness, who were so numerous as almost to cover the entire continent of North and South America? From the date of their history, thousands of years must have elapsed, and still there is left sufficient, which has withstood the ravages of old Time, (which is said to conquer all,) to declare with a prophetic voice that a great fact was concealed in America, which must come to light, affecting the destiny of the world.

Through the inspiration of the dead, a voice has whispered from the dust, and hundreds and thousands have been electrified and inspired with an unceasing desire to bring to light the hidden mystery of the past, and, if possible, to make the very dust of the mouldering dead declare their own history. To effect this, all classes of men have contributed both mentally and physically. The foundations of ruined cities and mouldering monuments have been lifted from their ancient beds, where they were laid with a shout of joy bursting from the hearts of human beings, while they saw a foundation laid for the perpetuity of their own deeds and their succeeding generations. All parts of the New World have been explored. The earth has been excavated many feet below its surface, and ancient relics of art brought forth. Hieroglyphics and devices of every kind and form have been brought to light and arranged and confirmed by the most learned and scientific of the present age,—but all in vain. Although they spoke loudly, no one could understand the voice. There was no one to interpret the tongue in which it spoke. The key that unlocks the great treasure-house of time (past, present, and to come,) was not yet found; neither was it had among the children of men. It had passed away with the spirits of the just who locked up the past, and set a seal upon the treasures of knowledge, and bid adieu to the earth while she rolled round to the appointed time fixed in the economy of God, when the great restitution of all things should commence. That time came! The dark curtain that veiled the past and the future was taken away. Truth sprang out of the earth, and righteousness looked down from heaven. The voice of the dead was again heard among the living. The past was brought to light, and the future comprehended. The spirits of the just have returned, and the key of knowledge was

restored to man upon the earth. A voice from the heavens, a voice from the earth, a voice from the dead, a voice from the living, a voice from an angel, and a voice from the Prophet of God,—all, all declare that the last sand had fallen from the hour-glass of time, fixed in the economy of God, when the seal should be broken, and the history of the past be revealed, and the Spirit of truth shine again upon the earth and light up the path that leads into the future, that men of knowledge might be rebuked, and the foolishness of the wise be made manifest, —that error and superstition might be driven from the abodes of men, and light and truth have dominion. Lo! an angel comes! To earth he bends his way, and breaks the silence of the tomb, and brings forth the records of the past, calling upon a youth, and schooling him deeply in the science unknown among men, that he might interpret the language of the dead.

In 1827, Joseph Smith took from the hill Cumorah, in the State of New York, the plates on which was engraved the history of the ancient inhabitants of America, from which he translated the Book of Mormon, by the gift and power of God, through the intelligence which was communicated to him. This book contains the origin and history of the aborigines of America, and reaches back to the Tower of Babel, and down to 400 years after Christ, and gives the reign of their kings, and contains the prophetic declarations of their Prophets, couched in plain language. Many of these prophetic declarations particularly concern this generation, and will affect their best interests, whether they look upon it as a fact or as a fable. Truths are stubborn things in this age, as they have been in all past ages. They cannot be turned from their purpose. They will have their effect, either for good or evil, upon every son and daughter of Adam. But why this alarm? Why does all Christendom start back and look aghast, as though some strange thing had happened? Is the announcement of this history strange? or does the sound of a Prophet's voice alarm them, as it has the world in all past ages? Is the truth unpleasant to this generation? or is the light too strong for their eyes? Have they been so long accustomed to darkness that they prefer it instead of light? If so, why pray for light and truth? Is it to be seen of men? Come, be consistent. Do not reject the counsel of God against yourselves!

The history of ancient America is abundantly confirmed by the mouldering cities, and broken monuments, and the living descendants of a once noble and Godlike race, now known as the wild Indians of the forest. Poor, miserable, and degraded to a level with the beast, they are the descendants of Abraham through the loins of his son Joseph. So says the Book of Mormon; so says the voice that whispers from the spirit world; so says the voice of the Prophet of God, Joseph Smith, unto whom the keys were given to unlock the treasures of knowledge and bring to light things which have been in days of old, when the world was young,—the same that is, and was, and is to come, even the truth which is as old as the Gods, and will continue when the heavens and the earth pass away. Thus life and immortality have been brought to light, and may be obtained through the knowledge of truth, in obedience to the Gospel, which is the only plan devised whereby man can be saved.

Joseph Smith, having translated the Book of Mormon, next received the holy Priesthood and the keys of the kingdom of God by the administration of an angel from heaven, which gave him a right to preach the Gospel, and power to organize the Church and kingdom of God, and to admit citizens into it. This he did on the 6th of April, 1830, beginning with six members. In its organization it embraces Apostles, Prophets, Evangelists, Pastors, helps, and governments, the same that constituted the Church in days of old. All men, rich or poor, bond or free, noble or ignoble, professors or non-professors, are called upon to repent, forsake their evil ways, embrace the Gospel, and become associated with the kingdom of God, which will stand for ever. That little stone which lies hid among the Rocky Mountains will soon roll forth and fill the whole earth, and no power can stop it, while all other systems will become as chaff and pass away, and no place will be found for them.

The great modern Prophet and founder of the Church and kingdom of God, as now organized in Salt Lake Valley, Utah Territory, North America, was morally one of the best men with whom I have

ever been acquainted during my whole life. His character was unexceptionable. I have lived by him as a neighbour for years. I have travelled hundreds of miles with him. I have been his companion in adversity and prosperity. I have known him in his private and public life. I have been cast into prison with him, where we were tried for our lives, and for no other crime than testifying to the truths of the Gospel. I have known him in life, and I knew him in death. I also know that his lifetime was spent in benefiting mankind and to build up the kingdom of God upon the earth. And I know, furthermore, that he was one of the greatest Prophets that ever lived upon the earth; and whoever says to the contrary is a liar, and the truth is not in him. Therefore, I warn all men to beware how they fight against the work of God established by Joseph Smith; for it will roll on until every knee shall bow and every tongue confess that Jesus is the Christ, (to the glory of God,) and that Joseph is his Prophet. Notwithstanding that he was a Prophet of God, he has shared the fate of his predecessors. His life has been taken from the earth. A Prophet's voice has always been an unwelcome sound to the age in which he lived. He brings the light of heaven too near, whereby the deeds of men are made manifest. The world have in every dispensation drawn a vail over the earth, stained with the blood of martyrs, and shut out the light of heaven from their own vision. Joseph Smith, the Prophet of the nineteenth century, is enrolled in the list of martyrs whose blood was shed in days of old. Succeeding generations will yet venerate his name, and wonder at the folly and wickedness of those who have taken the life of so good a man from the earth.

CHARITY.

BY ELDER WILLIAM SMITH.

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth."—PAUL.

To speak fluently and to have a power of oratory, so as to command an audience, is good, and what all who hold the Priesthood ought to obtain, in order to forcibly lay before the people those principles which are calculated to save them and gain eternal life. Yet, at the same time, we must remember that it is not a fine flow of language that will *convert* the people to the doctrines of "Mormonism." Past experience teaches us the truth of the common adage, that "Example is better than precept." It is not the greatest orators who have done the most good, but those Godlike men whose words and actions have corresponded.

Doubtless the Apostle Paul thought the same when he wrote those sublime views on charity in his Epistle to the Corinthian Saints which stand at the head of this article.

O charity! the greatest of all gifts! —what shall we call it? A priceless "pearl"—a "treasure hid in a field." Yet how few there are that will try to obtain it! It is calculated in its nature and tendency to raise mankind to thrones, principalities, and powers. Indeed, how can we attain to such exalted positions without it? Will speaking in tongues be sufficient to gain such an exaltation? Ask the Apostle, and he will answer, No. We may have that gift, and yet "become as sounding brass or a tinkling cymbal." Will prophecy be sufficent? Nay. Hear him when he says, "And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing."

What a heavenly boon is this to have in

our possession! and yet how few, comparatively, realize it! It is truly good to enjoy the gifts of the Spirit as spoken of in 1 Cor. xii. 8, 9, 10:—"For to one is given by the Spirit the word of wisdom; to another, the word of knowledge by the same Spirit; to another, faith by the same Spirit; to another, the gift of healing by the same Spirit; to another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues." It is indeed good to use and enjoy them in their proper times and seasons for the edifying of the Church. But yet, how easy it is for us to destroy the effects of those gifts for want of charity!

O what a holy, heaven-born principle is charity, which even dwelleth in the bosom of the Deity! It was that which brought the Son of God from the presence of his Father. And what a glorious example was he who, though himself rich, yet for our sakes became poor, that we through his poverty might be made rich,—that we, his brethren, might be exalted,—that we might be made partakers of his glory! Do we follow that example by being willing to sacrifice our own comforts, pleasures, or means for the good of our brethren?

But, on the other hand, we may give our goods to feed the poor, and yet not have true charity. Selfish motives may lead us to feed the poor, to get a name; but charity "seeketh not her own." We may even suffer our bodies to be burnt, and yet not have charity; therefore it "profiteth us nothing." Though she may be called to suffer for the good of others, yet she "is kind." When she beholdeth others prosper, she "envieth not;" neither does she "vaunt" herself, or try to lift herself unlawfully above others. If, in the providence of God, she is raised to honour and greatness, then she is "not puffed up." In all societies she makes herself agreeable, and "doth not behave herself unseemly;" and although the manners and habits of those with whom she may associate may differ very much from what she has been accustomed to, and may cause her pain, yet she "is not easily provoked;" and when she beholdeth an unwise act, she "thinketh no evil." How truly also the Apostle further describes her when he says she "rejoiceth not in iniquity, but rejoiceth in the truth," and also "beareth all things"—does not fly into a passion if everything does not meet her mind at once, but beareth with the infirmities of others.

Charity, the greatest of Heaven's gifts, how little is it sought after! We seek to prophesy and speak in tongues, and we do well in so doing, and to obtain other gifts of God. But let us reflect, and we shall soon discover that they will some day cease to exist and be done away; but charity will remain throughout all eternity. It dwells in the bosom of Jesus and all his associates; and as like cleaveth to like, how can we even expect to dwell with God in the eternal world, unless we have the same principles in us that dwell in them? They will not spring up in us momentarily, but have to be nurtured and trained. We have to "mortify the deeds of the body:" and what will be of greater service to us than to cultivate charity, and let it have a place in our thoughts from day to day, knowing that charity "beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth." "And now abideth faith, hope, charity, these three; but the greatest of these is charity."

HISTORY OF JOSEPH SMITH.

(*Continued from page* 423.)

[December, 1843.]

Saturday, 9th. At home.

Prayer-meeting in the Assembly Room.

I copy from the *Neighbour*:—

"At a very large meeting of the citizens of Nauvoo, held at the corner of Main and Water streets, Mr. Heber C. Kimball was elected chairman, and J. M. Bernhisel appointed secretary. Mr. George A. Smith;

having made a few observations, Mr. John Taylor read the preamble and resolutions of a meeting held at the Temple, on the 7th instant; also an ordinance entitled 'An extra ordinance for the extra case of Joseph Smith and others,' recently passed by the City Council of the City of Nauvoo; likewise the fifth and sixth articles of the amendments of the Constitution of the United States, and the opinion of the Attorney-General of the State of Illinois on the subject of the organization of the Nauvoo Legion, he being of the opinion that said Legion was disconnected from the military communities of the whole State, and in no way subject to the regular military officers, possessing an exemption even from subjection to the general military laws, with a law-making power vested in their own Legion.

After some pertinent remarks by Mr. Taylor, General Joseph Smith briefly addressed the meeting. He dissented entirely from the opinion of the Attorney-General, and observed that it was stated in the Charter that the Legion was a part of the Militia of Illinois, and that his commission declared that he (General Smith) was the Lieutenant-General of the Nauvoo Legion and of the Militia of the State of Illinois; and as such, it was not only his duty to enforce the city ordinances, but the laws of the State, when called on by the Governor. He also stated that he had been informed that the Chief Magistrate of Missouri had it in contemplation to make another requisition on the Governor of Illinois for him (Joseph Smith).

The meeting then adjourned *sine die*.

H. C. KIMBALL, Chairman.

J. M. BERNHISEL, Secretary."

Received the following:—

"Nauvoo Legion, Nauvoo City,
December 9, 1843.

Lieutenant-General Joseph Smith,—

In consequence of the orders I received from you 'to hold in readiness a sufficient portion of the Legion, &c.,'—to make said forces efficient, it will be necessary to supply them with munitions of war, which of course must be done at the expense of the city. You will therefore please to give orders to the commandants of cohorts on their application to you on the city treasury for whatever amount you may think proper on the present occasion.

Most respectfully your obedient servant,

WILSON LAW,
Major-General, N.L."

Sunday, 10th. Rainy day. I stayed at home.

A prayer-meeting held this evening in the Assembly Room. I was not present. Brigham Young presided. Several sick persons were prayed for.

By letter from J. White, Deputy Sheriff of Clark County, Missouri, I learn that Mr. Daniel Avery is in Marion County prison, without trial. The Sheriff requests several men to go there as witnesses. It is evidently a trap to get some more of our people into their power. When I was in prison in Missouri, my witnesses were arrested before they got into court to testify, except one, who was kicked out of the court by an officer, Lieutenant Cook, who damned him, and ordered some of his company to shoot him. After which, the States' Attorney, Birch, turned to me tauntingly, saying, "Why the hell don't you bring on your witnesses?" and Judge King laughed at my discomfiture. The Saints have had enough of Missouri mob justice.

Monday, 11th. The following affidavit will show that some of the citizens of Illinois are so far fallen and so much governed by moboeratic influence as to assist the Missouri wretches in their hellish designs:—

"State of Illinois, }
Hancock County, }

On the 11th day of December, 1843, came Sisson A. Chase before me, Aaron Johnson, a Justice of the Peace of said county; and, after being duly sworn, deposeth and saith that the crime of kidnapping has been committed in Hancock County: and on the 2nd day of this present December, 1843, at the house of Schrench Freeman, about four miles and a half south of Warsaw, in said county, your said affiant heard a man by the name of John Elliot say that he was going a shooting turkeys. When asked what he was going to shoot them with, he showed a brace of pistols and a large hickory cane. Your affiant observed that he thought he could not kill turkeys with such weapons; and the said Elliot said there was a certain cock he meant to take before night, and they would do for that. He, the said Elliot, went off, and your affiant did not see him till Sunday evening the 3rd, when your affiant asked the said Elliott if he had caught his turkey; and he replied, Yes, the one he was after—a Mormon Elder. Your affiant then asked him who he was; and he said, Daniel Avery. Your affiant then asked the said Elliot what had been done with said Avery; and he said we put him on to a horse, tied his legs, and guarded him to the river, from whence, about ten o'clock at night, we

took him into Clark County, Missouri, for stealing a horse four years ago, where they would try him; and if found guilty, they would then take him into another county, where there was a gaol, as there was none in Clark County. On the 4th day of December, I asked him if they had writs or authority to take Mr. Avery. He replied, We all had writs. On the 5th, said Elliott said he expected to get into difficulty on account of this scrape; but if any Mormon makes any business with me, I will shoot him. And further your affiant says not.

SISSON A. CHASE.

Subscribed and sworn to this 11th day of December, 1843, before me,

AARON JOHNSON, J. P."

Which I sent to the Governor, with this letter:—

"Nauvoo, December 11, 1843.

Sir,—I herewith forward your Excellency another affidavit on the subject of the late kidnapping, and shall continue the same as they come to hand, expecting your cordial cooperation in the premises, that the laws may be magnified and made honourable, and our lives held precious, our friends saved from jeopardy, and the 'captives freed.'

Respectfully, I have the honour to be
Your obedient servant,
JOSEPH SMITH."

Meetings were held and resolutions passed in all the Wards of the city, requesting the City Council to raise a company of forty men to act as police.

Last night, two ruffians, whose names are unknown, went to the house of brother Richard Badham—a farmer living on the prairie, robbed the house of $4,50, threatened his life, stabbed him in the abdomen, when part of his caul gushed out. Dr. J. M. Bernhisel dressed his wounds today, and he thinks there is a prospect of his recovering.

Tuesday 12th. In Office at nine, a.m., and wrote a letter to my uncle:—

"President John Smith,—The petition of a special Conference at Macedonia of last November for your appointment as Patriarch in the Church has been received, duly considered, and is granted. You have my best wishes in your behalf, as well as my prayers, that you may fill so honourable and exalted a station with the dignity, sobriety, and grace which has hitherto characterized your conduct and communion with men, as a man of God.

Respectfully yours,
JOSEPH SMITH."

At ten, a.m., attended City Council, which passed an ordinance exempting all Church property from city tax.

In accordance with the petitions from the several Wards, the Council passed the following:—"An ordinance for selecting forty policemen and for other purposes.

"Section 1. Be it ordained by the City Council of the City of Nauvoo that the Mayor of said city be, and he is hereby authorized to select and have in readiness for every emergency forty policemen, to be at his disposal in maintaining the peace and dignity of the citizens, and enforcing the ordinances of the said city, for ferreting out thieves and bringing them to justice, and to act as daily and nightly watchmen, and be under the pay of said city.

Passed December 12, 1843.

JOSEPH SMITH, Mayor.
W. RICHARDS, Recorder.

The Council also passed "An ordinance for the health and convenience of travellers and other persons."

"Section 1. Be it ordained by the City Council of the City of Nauvoo, that the Mayor of the city be and is hereby authorized to sell or give spirits of any quantity as he in his wisdom shall judge to be for the health, comfort, or convenience of such travellers or other persons as shall visit his house from time to time.

Passed December 12, 1843.

JOSEPH SMITH, Mayor.
WILLARD RICHARDS, Recorder."

Wednesday 13th. At home.

I insert an editorial from the *Neighbour*:—

"PUBLIC MEETING.

It will be seen in another column that a public meeting was held in this place for the purpose of providing some remedy for the repeated aggressions of the State of Missouri; since which time an ordinance has been passed by the City Council to carry into effect that object, and to prevent the citizens of this place from being any longer imposed upon by the continued illegal proceedings of the State and citizens of Missouri.

We think that it is high time that something should be done to screen ourselves from the continued aggressions of this meddling, troublesome, bloodthirsty herd; and we know of no means that will be more efficient and lawful than the one adopted.

We have done good for evil long enough, in all conscience. We think that we have fulfilled the Scriptures every whit. They

have smitten us on the one cheek, and we have turned the other, and they have smote that also.

We have also fulfilled the law, and more than fulfilled it. And for the sake of peace, when we knew that we had violated no law, nor in anywise subjected ourselves to persecutions, we have endured the wrong patiently, without offering violence or in anywise injuring the heartless wretches who could be trusted with such a dishonourable document. Those vagabonds have been suffered to prowl at large, and boast of their inglorious deeds in our midst; and no man has injured them, or said, Why do you so?

The time, however, is now gone by for this mode of proceeding, and those vagabonds must keep within their own borders and let peaceable citizens alone, or receive the due demerit of their crimes. We think that this ordinance passed by the City Council is wise, judicious, and well-timed, and is well calculated to protect peaceable citizens in their rights, and to prevent those lawless vagabonds from interfering with the rights of peaceable citizens.

To those unacquainted with our relationship to Missouri, and the accumulated wrongs and repeated aggressions that we have received from the hands of that State, our language may appear harsh and ill-timed; but those who are in possession of those facts know better. Their merciless, unrelenting, inhuman prosecutions and persecutions, from the time of our first settlement in that State until the present, have been wholly and entirely unprovoked and without the shadow of law.

Joseph Smith has been suffered to be taken time and again by them: we say suffered, because he could not be legally and constitutionally taken. Joseph Smith never committed the crimes of which he is charged. He is an innocent man.

But, allowing their false, diabolical accusations to be true, what then? Does it follow that he is continually to be followed for the same offence? Verily no. The Constitution of the United States expressly says—'Nor shall any person be subject for the same offence to be *twice* put in jeopardy of life or limb.' And yet we find that the State of Missouri has put Joseph Smith in jeopardy no less than four or five times. He was tried once by a military tribunal in Missouri, and sentenced to be shot. He was afterwards tried by a pretended civil (mobocratic) court; and since then he has been several times apprehended, tried, and acquitted for the same offence, in this State, by Missouri requisitions.

Is he still illegally and unconstitutionally to be held in abeyance by these miscreants? or shall we, as freeborn American citizens, assert our rights, put the law in force upon those lawless, prowling vagabonds, and say that he shall be free?

Shall we suffer our pockets to be picked through the influence of these scoundrels eternally, by defending ourselves against vexatious lawsuits? or shall we take a more summary way, and by a legal course punish the aggressors, proclaim our freedom, and shield ourselves under the broad folds of the Constitution? The latter is the course for us to pursue.

The ordinance passed by the City Council will secure this object; and we are glad to find that the opinion of J. Lamborn, Attorney-General, and J. N. McDougall, correspond so much with our own—'That the Nauvoo Legion is an independent military organization, and is by law expressly required to sustain the municipal laws of Nauvoo.'

What are we to say about these kidnappers who infest our borders and carry away our citizens—those infernals in human shape?

The whole European world has been engaged in a warfare against those who traffic in human blood. Negociations have been made, treaties entered into, and fleets have been sent out, through the combined efforts of the nations, to put a stop to this inhuman traffic. But what would those nations think, if they were told the fact that in America—Republican America, the boasted cradle of liberty and land of freedom,—that those dealers in human flesh and blood, negro dealers and drivers, are allowed with impunity to steal white men, and those sons of liberty can obtain no redress.

Great God! has it come to this, that freeborn American citizens must be kidnapped by negro drivers? What are our authorities doing? Why are not these wretches brought to justice? We have heard that one or two of the citizens of Illinois have been engaged in assisting these wretches. We shall try to find out who they are and their whereabouts, and make them known; and then, if they are not brought to condign punishment, we shall say that justice has fled from Illinois."

(To be continued.)

THE prick of a pin often gives more acute pain than the gash inflicted by a lancet. So we pass through life: our minor sorrows are frequently harder to bear than our greater afflictions.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JULY 14, 1860.

THE reports which we are receiving of late from the various parts of the country indicate the increasing prosperity of the work. We feel assured that the Spirit of the Lord is increasing upon both the Priesthood and the Saints. It is resuscitating within them their first love in the truth, and brightening their future prospects and hopes in this work. The good Spirit is also being poured out upon many who have heretofore had little or no knowledge of the Gospel. In our reports from the most remote Conferences in the Mission, our hearts are made glad with the cheering news that the work is moving steadily forward, and many are being added to our numbers by baptism. The spirit of inquiry apparently prevails among a large portion of the inhabitants within the immediate vicinity of our Conferences and Branches. Our meetings are beginning to be well attended by strangers, and in many places our meeting-rooms are already too small to accommodate our congregations.

This is evidently one of the favourable times and opportunities in the Divine economy of Him who works all things after the counsel of his own will. When he thinks proper, in consonance with his own Divine appointments, to bless and prosper nations or individuals, he does so by giving them days of Gospel sunshine and favour. At the present a good feeling and a kindly spirit prevail throughout this nation. How long this feeling will continue we are not prepared to say; but we feel assured, by the intimations of the Spirit within us, that it will be of exceedingly short duration. The purposes of God which have been hid from the foundation of the world, to be made known in this generation, are so rapidly nearing their appointed times, and the changes consequent upon their development will follow in such quick succession, that all nations, however much they may seek to avoid it, must have alternately their days of clouds and sunshine. Then, while the Lord favours us with an opportunity apparently so necessary in his mysterious providence, let us work with diligence, faithfulness, and sobriety in bringing souls to a knowledge of the truth.

We can safely say that, out of the many thousands who have been cut off from the Church in these lands, a large portion have retained the spirit of the work. Indeed, many of them have not known that they were cut off from the Church until some months afterwards. In our judgment, there is a wide difference between such persons and those who have been tried and cut off from the Church for their sins, or those who, after having become acquainted with the ways of life, have deliberately turned from us. The course to be pursued towards such should be one of liberality and kindness by extending to them the ordinances of the Gospel. Take such by the right hand of fellowship as soon as they manifest a desire to unite with us again. There may be a tenacity upon the part of some of the Elders regarding the admission of those who have formerly held a standing amongst us, by wishing to go back and criticise the interval which passed during the time they were disconnected from the Church. In all such criticisms we should be exceedingly careful to know that our acts are tempered with that sense of mercy and justice towards others which we would like, in return, to be manifested towards ourselves.

The God whom we serve is not so revengeful and cruel that we need to be coerced into obedience through the fear of the stake or the rack. His justice is consistent with mercy, reason, and intelligence. Our God is not the frightful being that some, through ignorance, might have supposed him to be. He is a great and righteous Judge, filled with mercy as well as judgment. Having been tried and tempted in all things like unto ourselves, and touched with the feeling of our infirmities, he can have compassion upon those that are ignorant and have gone out of the way. If any who, through ignorance, have departed from the ordinances of the Gospel and have fallen into transgressions, now feel to come forward, confessing and forsaking their sins, desiring to be baptized for the remission of them, who will say that their past sins shall be remembered against them? or who will be so tenacious in their judgment about such that their whole past course must be reviewed? Let us, then, while the Lord so singularly blesses our efforts, be the willing instruments in his hands in saving all those who feel a desire to serve him. We should also be alive to the importance of these times, for they are certainly favourable to the spread of the truth.

In the feelings of many, the want of position has been with them a serious drawback. It has been looked upon as indispensable to their progression and usefulness. That of a Travelling Elder, when properly understood, gives us all we can ask for, or that we are at the present capable of magnifying. If, then, there is a good desire in our hearts, this gives us ample opportunity and privilege of showing such desires by our works. The labours of a Travelling Elder are directly with the people, and his calling is the very position above all others to be coveted by those who are seeking earnestly the salvation of the people. This gives all power to do good without any restraint or hindrance. If a favourable influence or reputation is desired by any, this position places both at their disposal. It is the widest possible scope that Elders can desire to have in this kingdom for the development of their ambition, talent, or ability. That experience which the labours and duties of the calling of Travelling Elders bring to them is (if they could but understand it,) what they are seeking to obtain. Many think that a high position will confer that upon them. This is a mistake. The school in which we shall find that which we are looking for (if ever we do find it,) will be in magnifying this calling in the midst of the people. With much propriety it can be said that very many of those who now hold the office of Elders, from the manner in which their labours are performed, are far more befitting the offices of Deacons or Teachers than that of any other.

If any desire an honourable position in the kingdom of God, let them seek in all humility to get and retain the Spirit of the Lord, and labour with faithfulness and diligence amongst the people, and they will carve out for themselves a greater exaltation and honour than they have yet conceived of.

At the present we feel gratified in saying that we can behold an increasing desire upon the part of the Priesthood to be faithful and diligent in their duties. We believe they are labouring according to their ability for the advancement of this work. In their energy and perseverance we can see much to commend them for, and but little that merits reproof.

CONFERENCE AT CHELTENHAM.—On Sunday, June 24th, a Conference of the Church was held at Cheltenham. In addition to the local Priesthood and the Travelling and Presiding Elders of the Conference, there was present at the meeting Elder Milo Andrus, from Utah. We learn that the Saints spent an interesting and profitable time together. The reports of the Travelling Elders were encouraging,

and showed a growing desire on the part of the Saints to spread the work and an increase of a corresponding spirit in the hearts of the honest. After the business of the Conference was over, Elder Milo Andrus occupied the greater portion of the day in instructing and blessing the Saints by his spirit and influence.

ARRIVAL OF THE "WILLIAM TAPSCOTT."—We learn from the *New York Herald* that the ship *William Tapscott* arrived at New York, June 16, with a company of emigrating Saints.

A BEAM IN THE EYE OF CONGRESS.

The following extract from the *New York Herald* we think too rich and applicable to be lost altogether. It was called forth some time ago by the introduction to Congress of a bill to suppress polygamy in the Territories. The matter is still before the world, and is now under the consideration of the Senate. The *Herald* gives a picture of the moral character and stamp of Congress, and notices a few beams in the eyes of that not too immaculate body. We are strong believers in the moral nature and Divine origin of "Mormon" polygamy, and we set a high estimate on the morals and virtues of the Saints. We do not, then, extract this picture of the not too holy character of Congress as a set-off against an institution among the Saints of Divine origin, and one that is pure and unexceptionable when carried out in its integrity; neither do we offer the view of the beams in the eyes of Congress to cover any motes in the eyes of Utah. We give it rather to tell its own tale, and think, without farther comment, that it will sufficiently do this.

"It is very refreshing to see that some of the members of the House of Representatives have been brought to a realizing sense of the public scandal which was created by the conduct of a portion of the House during the early part of the session, and, being thoroughly ashamed of the conduct of the blackguards and bullies in and out of the hall of the House, have initiated a course of moral legislation by reporting a bill to prohibit polygamy in the Territories. This is all very well in the Rev. Mr. Noel, who has introduced his bill prohibiting polygamy in Utah; but if Congress begins with legislating for the Territories, it might as well go and enforce penalties against other sins committed on the borders and the Plains. There are nigger-stealing, and horse-stealing, and emigrant-swindling, and a number of other territorial peculiarities that might be looked into.

There are some doubts, however, as to how far the power of Congress extends in the Territories; and it appears to us that the House need not have gone all the way to Utah for its moral recreation. There is the District of Columbia, directly under the nose of the House, smelling rank to heaven. Congress owns the District of Columbia, and has exclusive power to legislate for it. We ask the House, then, to purge the District and fumigate Washington. The House should go to work and prohibit polygamy and concubinage in the District; it should suppress all the gambling hells, and shut up the poisonous bar-rooms on the Avenue and elsewhere in the District; it should prevent all thieving, and stealing, and cheating, and swindling, and Swartwouting—public and private—in the District; it should banish for ever from Washington all those gangs of half-starved country editors from the North and West, who hang on the skirts of every new Congress, seeking to steal from the funds of both houses by means of the printing job. We believe that there is more polygamy, more debauchery, more stealing, more rascality and villany of all kinds in the "ten miles square" than in all the Territories put together; and therefore the immaculate individuals who are engineering the polygamy law will do well to prohibit all the crying sins of the District in a Moral Omnibus Bill; then, having plucked the beam out of their own eye, Territorial motes will come duly in order. If Congress does not clear its conscience by some comprehensive, clean sweep like this, they had better send a special committee to the lower regions and bring up Beelzebub to take charge of the Government. He has a great deal to say about it now."

CORRESPONDENCE.

ENGLAND.—SOUTH PASTORATE.

Bath, July 2, 1860.

President Jones.

Dear Brother,—As I am about to leave this Pastorate, and the business of the half-year being done, I take great pleasure in giving you a report of the matters affecting this Pastorate not embraced in the sheets I have lately furnished you.

It is ten months since I left Scotland to labour in this Pastorate. The whole of that time I have spent endeavouring to become acquainted with the Saints, to ascertain the nature of their affairs and deficiencies, and to administer to them according as my heavenly Father has given me power and ability; and my abundant intercourse with them has qualified me to judge, with a goodly measure of correctness, of their present condition.

This Pastorate numbers at the present 593 members, and extends over an area of near 400 miles, calling forth a great amount of travelling and much exertion to keep the Saints well visited. In this, and in laying before them the duties of our holy religion, I have been most nobly sustained by my brethren, the Conference Presidents and Travelling Elders, who have drawn forth the warmest feelings of my heart towards them for their diligence in performing their duties; and I feel to bless them in the name of the Lord. The majority of the local Priesthood and members have caught the spirit of their leaders, and the result is, the Spirit and power of God are increasing in the Pastorate. Some who have been cut off have returned; and many who had grown cold, and had fallen back from the ranks of the brave and true, have awakened from the death-spell which bound them, and are walking with joy the good old path once more.

We have commenced preaching in the open air in various parts of the Pastorate; and in some places, which have heretofore been the scenes of persecution and violence towards us, the Elders have had hundreds flock to hear them, and they have been able to bear testimony to the truth without molestation. I am sanguine that the faithfulness and diligence of the Elders will bring down the blessing of the Almighty upon themselves and the honest in heart, and that many of the latter will be brought into the fold of the Good Shepherd during the ensuing summer.

There have been already a few added by baptism, and our meetings are in some places well attended by strangers, and the Spirit of the Lord is visibly moving in the midst of the people "down south."

During the past half-year we have been favoured with the visit of Elders Gates and Andrus, whose fatherly counsels and instructions have been appreciated by all of us; and they have revived anew the spirit of gathering in the bosoms of the Saints.

Ever praying that the Spirit of the Lord may attend you and all your brethren in the holy ministry,

I remain faithfully yours,

THOMAS HARDING.

"I ALSO know that if the enemies of truth will let us alone, as barbarous as we are, we will soon show them the most peaceable, right-loving, and law-abiding community in the wide world. We will show them the most civil community—a community farther advanced in the arts of refinement than any other upon the earth. We will show them men and women the most profound in learning, and mechanics the most expert and ingenious. We will show them men endowed with the most brilliant natural talent and the most wisdom that can be found in the world. We will do this, if they will cease driving us from our homes and robbing us of our homesteads to the music of the rifle and cannon, and the horrible oaths and fiendish hilarity of civilised mobs, who mock at our sufferings and laugh to scorn our sorrows. If they will not let us alone, we will take the musket and the sword in one hand, the trowel and the hammer in the other, and build up the Zion of our God; and they cannot prevent it."—*Brigham Young.*

SUMMARY OF NEWS AND PASSING EVENTS.

GENERAL.—On Saturday, June 30th, about 12,000 persons visited the Crystal Palace, to give a parting welcome to that large body of French singers on a visit to this country, chosen from the celebrated choral society known by the name of Orpheonists. At the conclusion of the concert our French visitors were entertained at a grand banquet. They mustered to the strength of above 2,000, in one of the principal dining saloons of the palace; Sir Joseph Paxton, M.P., in the chair, supported by many noblemen and gentlemen. After the cloth was removed, the usual loyal toasts were given, and responded to with great enthusiasm. M. Delaporte, the chief conductor of the Orpheonists' concert, gave—"The union of the two great countries—France and England." He enlarged upon the great blessings which must accrue to both nations from a continuance of the friendly alliance between France and this country, and assured them that the feelings of the French nation was most favourable towards the English; and he trusted that the day would be long before the harmony of the two nations would be disturbed. The toast was drunk with great applause. Mr. John Bright appropriately responded. The Queen's Own (Westminster) Rifles, under Earl Grosvenor, were present, and in honour to their foreign visitors, formed on the terrace and saluted. Only a very few of the Paris papers gave accounts of the Volunteer review in Hyde Park; and the semi-official organs were instructed to treat it with silence. But the *Journal des Debats* expresses astonishment at the extravagant manner in which English papers speak of a review of not 20,000 men; while the *Nord*, the pro-Russian organ, sneers at the affair. In Ireland a "National Petition" and a "movement for Repeal" of the union between England and Ireland are being got up. The Editor of the *Irishman* says, "The National Petition has become immensely popular. We understand that 5,000 signatures have been obtained in Belfast." In an editorial headed "The National Petition," the Editor says—"England demands independence for Venice and Sicily,—only she will not fire a shot to secure it. England says the independence of nationalities should be secured. France assents; and Ireland takes England at her word, and demands the immediate assertion of our national independence. This we interpret to be the meaning of the new movement, though expressed in the repulsive form of petition. If this be so, then, in God's name, let every man in Ireland who is able to fight for the defence of Ireland sign this petition as fast as possible. It will serve as a proclamation of the national will; and, from it, Europe and England will know what Ireland wants. In country and city, then, in town and hamlet, Nationalists of Ireland, prepare and sign the petition. Let it be the muster-roll of Ireland: let it be our announcement to the world that Ireland (remembering '82,) is resolved on winning back her National Independence." It has also an editorial entitled "Ireland for the Irish," one of a chuckling character, on "The Anglo-Saxon Panic." In fact, it is full of anti-English matter; but its greatest feature is an article entitled "Mac Mahon, King of Ireland." This article is a review of one of those extraordinary French pamphlets which is every now and then surprising the world, and which everybody looks upon as being more or less under the inspiration of Napoleon, or at least permitted by him to be sent forth as feelers. The present pamphlet is entitled, "*Mac Mahon, Roi d'Irlande*" (or Mac Mahon, King of Ireland). These pamphlets are published by the Government publisher. The author of the one in question says—"Now place Ireland side by side with Romagna and Sicily! . . . Naught besides can be more natural than to see Ireland, a Catholic and persecuted nation, manifest her impatience of the yoke of England—a Protestant and tyrannical country. Let her manifest it, then; and England, who counselled Austria to cede Venitia for gold, must ratify the vote of Ireland, or be compelled to say to Europe—'My good pleasure is the only law for me!' In every case, Ireland wants but one man now, and that man—Providence seems to have striven distinctly to mark him out. That man won valorously his spurs in Algeria, at the bastion of Malakoff, and in the plains of Lombardy. If need be, he will find but little difficulty, indeed, in hewing out for himself a *crown* upon the fertile soil of Green Erin. That man is of those whom a people is always glad to meet, and whom kings willingly salute by the title of brother. That man is Mac Mahon." In spite, then, of the present calm and peaceful professions, there are significant omens of breakers ahead. The *Augsburg Gazette* announces that the Prince Regent of Prussia intends to return the Emperor Napoleon's visit at the Camp of Chalons. It is said, "Bloody work must be going on within the city and citadel of Messina, as a steamer has just brought into the Bay of Naples 300 wounded soldiers, victims of the people, or of their own comrades in open revolt against King Ferdinand." Naples and Rome are far

from tranquillity, and Garibaldi is actively pursuing his work; but France seems disposed to meddle, and Russia and Prussia to stop the further emancipation of Italy. Affairs in Turkey are rendering the extinction of that empire a necessity. Advices from Beyrout to the 21st ult. state that the Druses, reinforced by hordes of plundering Kurds and Bedouins, attacked Zabli, the last refuge of the Christians. The town was burnt down, and 1,000 Christians were murdered. Deril Kamar was plundered and deserted, and other acts of incendiarism, pillage, and murder took place in the Anti-Lebanon. It was said that the children at school in Malahala were killed, notwithstanding they were under the protection of the French flag, and that the French consul had ordered the withdrawal of children from the Catholic Colleges. Turkish military reinforcements had not arrived at Beyrout.

AMERICAN.—A vote of censure has been passed on the President of the United States. The *Herald* considers the act as unconstitutional, and upon its tendency says—"The course of the House of Representatives in passing a vote of censure on the President is one which must awaken the attention of every right-thinking man to the dangerous and destructive vortex into which the Black Republican party is endeavouring to carry the country." Senator Douglas has been nominated by the Baltimore Convention as the Democratic candidate for the Presidency of the United States. The Convention was divided: the North favoured the nomination of Mr. Douglas, and the Southern Democracy who seceded from the National Convention supported Mr. Breckenridge. Mr. Fitzpatrick, of Alabama, and Mr. Lane, of Oregon, are also candidates. Great excitement is said to prevail respecting the affairs at the Baltimore Convention; and the Republicans are in high glee. The Japanese Embassy arrived at New York on the 18th of June, and have been there creating the same extraordinary sensation as they have in every place that they have visited since their arrival in the United States. The *Herald* says—"The Japanese Embassy were received by the Manhattanese on Saturday. It was a great event. The display was a magnificent and a proper one. It was an immense mass meeting of the people to ratify the treaty made by our Government with Japan. No one but felt proud of the occasion. It celebrated the opening of the Great East to the commerce and civilization of the Great West. In this view, the display was not overdone. It was due to the Embassy; it was due to the commercial world; it was due to civilization." On the 20th of June the Embassy received a committee from the Chamber of Commerce very cordially, and replied that they hoped for more extended intercourse between Japan and the United States, and invited the committee to repeat their visit and inform the Embassy more fully of the design of the American merchants.

MEMORABILIA.

"DACTYL."—That particular foot or measure in versification termed "dactyl," which consists of one long and two short syllables, is so called from the Greek *dactylos*—a finger, which contains one long and two short joints.

"CLERK."—This term, derived from the Latin *clericus*—a clergyman, formerly applied to and signified a *scholar*, because the clergy at that time were the only persons competent to discharge duties requiring learning.

BAFFIN'S BAY.—The bay bearing this name was so called after the name of its discoverer (Baffin), an Englishman, who attempted a north-west passage to the South Sea, and discovered the above bay near the north pole, in the year 1662.

"LET."—This word, now used in the sense of *to allow*, was formerly used also in the opposite sense of *to hinder*,—its original substantive signification being a *sluice*, or vent for water, which either *allows* or *hinders* the flowing of the water, according as it is opened or closed.

"PAGAN."—This word (signifying a heathen,) is derived from the Latin *pagus*—a village, because, after the establishment of Christianity in the Roman empire, the heathen, or unconverted idolators, were driven to the villages and places more or less remote from the cities, and were thus designated "*pagani*," or villagers.

COVENT GARDEN.—"Covent Garden" is a corruption from Convent Garden, the site of the market in London now called by the former name having once been a place of recreation, &c., for the inmates of a convent. The property was afterwards confiscated from the Roman Catholic Church, and made over to the Bedford family, its present possessors.

EXTREME LIMITS OF GREAT BRITAIN.—John o' Groat's House, so called from tradition connected with the spot, is the utmost northern limit of Great Britain; and the Land's End, in Cornwall, is the most southern.

DISTANCES ACROSS THE ATLANTIC.—From Liverpool to New York is 2,880 miles; from Southampton to New York, 2,980; from Glasgow to New York, 2,800; from Liverpool to Boston, 2,720; from Belfast to Boston, 2,620; from Galway to Boston, 2,520; from Liverpool to Philadelphia, 3,000.

RHETORICAL FIGURES.—The following are the chief figures of rhetoric, ranged alphabetically:—Allegory, anadiplosis, anticlimax, antinomasia, antithesis, apostrophe, catachresis, climax, ellipsis, enallage, enunciation, erotesis, exclamation, hyperbaton, hyperbole, hypotyposis, imagery, interrogation, irony, litotes, metaphor, metonymy, parenthesis, periphrasis, pleonasm, prosopopœia, repetition, simile, synacdoche, vision, zeugma.

HOW TO FIND THE HEIGHT OF AN INACCESSIBLE OBJECT BY MEANS OF A MIRROR.—Place a mirror horizontally on the ground at a distance from the building, or other object, where you can observe the reflection of the top of the object in the mirror. Then, as the angle of incidence of a ray of light is always equal to the angle of reflection, it follows that by multiplying the distance between the observer and the building by the height of the observer's eye, and dividing the product by the distance between the observer and the mirror, the quotient will give the required height of the object.

VARIETIES.

ALL children of English parents born in a foreign country are by the law of England accounted as British subjects.

THE COMING ECLIPSE.—The eclipse of the sun on the 18th of this month will be ten times greater than in that of the eclipse of 1858. In England, the eclipse, although a large one, will only be partial. It will in London begin at 1·38 p.m., and end at 3·53 p.m., the greatest darkness being at 2·48 p.m. In Edinburgh it commences at 1·16 p.m., and ends at 3·30 p.m., the greatest darkness occurring at 2·25 p.m. In Dublin it commences at 1·2 p.m., and ends at 3·21 p.m., the greatest darkness being at 2·14 p.m.

ARE DOGS LOGICIANS?—On a certain occasion when King James visited the University of Cambridge, some of the learned members were appointed to dispute before him. The question was, *Whether brutes had reason, and could make syllogisms.* Mr. Preston, Fellow of Queen's College, used the following arguments for the affirmative:—"A hound, when he comes to a place where three ways meet, tries one, and then another; but, finding no scent, runs down the third with full cry, thus concluding that as the hare had not taken either of the other two, she *must* necessarily have taken the third."

THE SWING AS A CURE OF CONSUMPTION.—"I wish to say a few words to "whom it may concern" on the use of the swing, one of the gymnastic exercises, as a preventative and cure of pulmonary disease. I mean the suspending of the body by the hands by means of a rope or chain fastened to a beam at one end, and at the other a stick three feet long, convenient to grasp with the hands. The rope should be fastened to the centre of the stick, which should hang six or eight inches above the head. Let a person grasp this stick, with the hands two or three feet apart, and swing very moderately at first,—perhaps only bear the weight, if very weak; and gradually increase, as the muscles gain strength from the exercise, until it may be freely used from three to five times daily. The connection of the arms with the body (with the exception of the clavicle, with the sternum, or breast bone,) being a muscular attachment to the ribs, the effect of this exercise is to elevate the ribs and enlarge the chest; and, as nature allows no vacuum, the lungs expand to fill the cavity, increasing the volume of air, the natural purifier of blood, and preventing the congestion or the deposit of tuberculous matter. I have prescribed the above for all cases of hemorrhage of the lungs and threatened consumption of thirty-five years, and have been able to increase the measure of the chest from two to four inches within a few months, and always with good results. But especially as a preventative I would recommend this exercise. Let those who love life cultivate a well-formed, capacious chest. The student, the merchant, the sedentary, the young of both sexes,—aye, all should have a swing upon which to stretch themselves daily; and I am morally certain that if this were to be practised by the rising generation in a dress allowing a free and full development of the body, thousands—yes, tens of thousands would be saved from the ravages of that *opprobrium medicorum*—consumption."—*Dr. Long.*